

Jesu-Worship  
CONFUTED,  
CERTAIN ARGUMENTS  
Against bowing at the Name  
**JESUS.**

Proving it to be *Idolatrous and Superstitious*, and so utterly *unlawfull*.  
WITH  
Objections to the contrary fully  
Answered.

By **H. B.**

**ISAIAH 2. 9.**  
*The mean men boweth down, and the great men humbleth himself,  
therefore pardon them not.*

**LONDON**

Printed for H. C. in Popes-head-Alley,  
in the Year 1660.

# ARGUMENTS AGAINST JESU-WORSHIP.

O R,  
Bowling at the Name

## J E S U S

Proposi-  
tion.  
Assump-  
tion.  
Conclu-  
sion.



Argument 1.

*Idolatry is utterly to be abhorred.*

But, Adoration or Bowling at the name JE-  
SUS is Idolatry.

Therefore such adoration is altogether to be  
abhorred.

First, That all idolatry is to be abhorred  
the Apostle sheweth, 1 Cor. 10. 14. And all

men confesse it.

Secondly, That adoration at the name, or naming the name  
JESUS is idolatry, is thus proved: That name that is adored be-  
fore, or above the name JEHOVAH, is made an Idol, and so  
the adoration of it is Idolatry; But, adoration at the name JE-  
SUS, is to adore that name above the name JEHOVAH. There-  
fore the name JESUS, is adored, in an idol, and it's adoration is  
idolatry.

The reason of this act is taken from the practice of the JESU-  
Worshippers, who never use any adoration or signe of reverence  
when JEHOVAH is named, but only when JESUS is named they  
give both adoration and inward adoration to the name JESUS, but  
not to the name JEHOVAH. So that they adore the name JESUS  
above the name JEHOVAH.

If they say their adoration of the name JESUS is not terminated, nor bounded in the word or syllables JESUS, but passeth to the person of JESUS.

I answer, It is but a frivolous, absurd and ridiculous shift which Dr. Falk on Phil. 2. 10. against the Rhemists, confuteeth in the *Jesuits*, saying; That this their evasion is too short a Cloak to cover their Idolatry. As also in the case of Image-worship, the Papists use the very same shift; namely, that their worship rests not in the Image, but passes through it to the thing represented by it. \* And the ancient idolatrous Gentiles could plead the same for their worshipping of Images, which the ancient Fathers shewed the vanity of. And again, It is as clear that this *JESU-worship* is terminated in the very name JESUS, by the common and singular Worshippers of it, as Image-worship is by ordinary Papists (at least) terminated in the very Image, as *Augustine ibidem*. *Quis* (saith he) *adorat, vel orat*, Who adorereth or prayeth, looking upon an Image, &c. is not so affected that he thinks he is not heard of it which he prayeth to; *ducit enim* (saith he, &c.) for the similitude of a form, and the apt frame of the members in a Picture or Image, doth draw & carry along with it the weak hearts of mortal men by a kind of base affection; and so this use of bowing at the name JESUS intimates unto the peoples minds an opinion of some excellency in this name above JERIOVAH.

And if they do by this name JESUS worship the person JESUS, yet this teacheth the people a most grosse and unchristian error, in presenting JESUS before God the Father. And *Chrysostom* reciting those words of the Apostle, 1 Cor. 8. 2. *To us there is but one God the Father, and one Lord Jesus Christ, think not* (saith he) *that one of these names is greater then another in their signification, or more excellent*; and to prefer one before another, argues a contentious disposition, to introduce in o the orthodox doctrine, mens own inventions; yea, its plain, that they prefer the name JESUS before the person of Christ, seeing when JESUS is named they worship with Cap and Knee, but none at all when Christ is named; so as they shew hereby, that this their worship appropriated unto, and terminated in the very name and syllables of JESUS, as Bishop *Andrew* blusheth not to affirm, in his Court Sermon on Phil. 2. 10.

\* *Agustinus*  
in Pl. 113.  
*Serm. 2.*  
*Origen contra celsam:*  
*lib. 7. Licet*  
*nam scitur.*  
*Seneca li. 1.*  
*Biblioth.*  
247. &  
others.

## Argument 2.

**A** Second Argument proving JESU-worship, or bowing and clapping at the name JESUS when it is mentioned or sounded in the ear, to be idolatry, is, If the adoration of the name JESUS when it is painted on a Wall be idolatry, then the adoration of the name when it is heard or pronounced with the mouth, is also idolatry, but the first is true, therefore also the second, namely that the worshipping of the name JESUS when it is heard pronounced with the mouth is idolatry.

That the first is true, *to wit*, that the worshipping of the name JESUS painted on a Wall is idolatry, no good and sound Protestant will deny, for, there is this same reason thereof, as of all other Image-worship, names being a kind of the things they represent or intend.

That the second is as true as the first, I prove thus, Because the skills not by which of the senses idolatry is committed, for it may be indifferently and alike committed by all the senses. For example, the Scripture shews idolatry to be committed, sometimes by the sense of tasting, as eating and drinking, 1 Cor. 10. 17. *Neither be ye Idolaters as were some of them, as it is written, the people sat down to eat and drink, and rose up to play.* Sometimes by the sense of touching, as kissing of Baals mouth, 1 Kings. 19. 18. Sometimes by the sense of smelling, as burning of Incense to Idols was idolatry committed, Jer. 11. 12. And as in *Julians* time offering of incense, and sweet perfumes. Frequently also by the sense of *seeing* is idolatry committed. And lastly idolatry is made, (and now adays no lesse frequently committed by pressing this JESU-worship) by the sense of *hearing*, as when the Papists at the very found of the Bell that goes tinkling before their Brea-den-god, or Hoast carried to the sick, or in procession wheresoever they be, or whatsoever they are doing: though they see nothing, yet they must flap down on their Marrow-bones. Thus by the sense of *Hearing* their God in the Hoast being presented or conveyed to their minds, they commit idolatry as if it were presented to their eye. And therefore the provincial Synod of *Le-nu in France*, resolved (in the behalf of their Image-worship) that there was the same reason of adoration, when the Image of Christ is represented to the eye, as when the name JESUS is sounded



in the ear, for that which the one infinuates into the mind by the ear, the other infinuates the same by the eye. If therefore it be idolatry to worship the name JESUS written on a Wall, then it is no lesse idolatry to give adoration when it is uttered with the mouth.

**T**hat which is not the name above every name, is not to be adored or revered above or before other names. But the name JESUS is not the name above every name; therefore it is not to be revered or adored before, or above all other names.

The Major is clear, for that which is honoured above others hath some excellency above others: either really in it selfe, or else in the opinion of honour. And that the name JESUS is the name above other names; what Divine is so foolish as to imagine it, so bold as to avow it. Even the JESUIT-worshippers themselves have been much beaten off from their false glosse of a late deifying, and by one of their greatest Patrones heretofore, falsely fathered upon all the Fathers, whereas not one of them did ever so interpret that place, *Phil. 2. 10.* For as they dare not affirm it, so it is clear that the Text is cleare otherwise interpreted by two other places; as *Isa. 44. 28.* & *Rom. 14. 10.* As they are conferred in the Margents of our Bibles, which (at least) are far more ancient and authentick, then any authority which can produce the contrary, whatsoever, as I suppose and believe.

**A** Fourth Argument may be framed thus: All will-worship, devised, prescribed and imposed by the will, commandments and doctrines of men, whatsoever pretence and specious shew it hath of wisdom or piety, is condemned by the Apostle, and so is damnable for Christians to conform and yeeld unto it. But such is the adoration or worshipping of the name JESUS: I say it is a meer will-worship of mans devising, prescribing, and imposing. For proof, Pope Gregory a superstitious Pope (as all of them write) and very zealous in setting up new guids of worship, was the first that under a Canon for this *Jesu-worship* to be used, especially in the Mass, and in the reading of the Gospel. And another Pope, *Joh. 21.* granted indulgence and pardon of sins to all such worshippers of the name JESUS; such a high esteem have men of these things which themselves have devised, as part of:

Gods:

Gods worship, but indeed will worship, *(as the Crow thinks her own birds far off)* that they therefore prefer them before Gods Ordinances and Commandments, and will favour and encourage such as conform to them, and more severely punish those that out of tenderness and truth of conscience refuse so to doe. Yea, the Papists have a Holy-day dedicated to the name of *Jesu*, and *Jesu-worshippers* have even thrust it into our Kalenders, but in black letters, mourning that it is not in scarlet, as their hope is it will shortly be, if it can find worshippers enough. And our *Jesu-worshippers* confesse that they are bound in conscience to bow at the name *JESUS*; because the Church commands it, that is, because men do command it: *Ergo*, by their own confession being devised by man, and having no ground in Scripture, it is a will-worship, and so damnable and surely they condemned in their own consciences.

\* By the Church is meant the Bishops.

But where I pray doth the Church command this *Jesu-worship*? in the Canon say they, I deny it, for the Canon sayes, *when the Lord Jesu is mentioned due reverence shall be given*; now the Lord *Jesu* is not the name *Jesu*, nor the name *Jesu*, the Lord *Jesu*, and to confound the name *Jesu* with the Lord *Jesu* deserves a hilling, but they are at a *Non-plus-ultra* but if they will force the letter of the Canon to serve their corrupt sence, they are together to be exploded, seeing they fight against a canonical Scripture, the only Canon and right rule of the worship of God.

*Objections answered.*  
*Object. 1.* Some say, this adoration is a thing indifferent, therefore it may be used or not used.

*Answer.* If it be a thing indifferent, why is it then so rigidly imposed, as a thing of absolute necessity to be observed? This destroys the nature of a thing indifferent, which the Scripture condemneth, this being a will-worship of humane invention.

*Object. 2.* But it is a pious Ceremony and conducing much to the honour of God.

*Answer.* Seem it never so pious and specious to mans carnall fancy, yet being idolatrous (as hath been proved) it is but pious idolatry, or idolatrous piety, and God abhorreth that piety and pretended honour as vain, which is taught by the precepts of men, *Matth. 23. 9.*

Object.

Object: 3. *But having as the name of Jesus is a sinner, a lesser matter then that a man should suffer himself to be deprived of the use of his Ministry for refusal of it.*

Answer. A mans Ministry is precious indeed, and the calling high and honourable, and to be preferred before all the world; but it is not so precious as to be valued above a good conscience and the Kingdom of Heaven, but to do the least evil wilfully, for the greatest good, makes damnation just. Nor is the least idolatry or superstitious act to be counted light, for having but an appearance of idolatry, and being of no good report, it ought to be avoided, for the least kind or degree of idolatry being once committed and given way unto, it is an inducement to that which is most grosse, and doth naturally enfeeble a mans spirit, making it lesse able to resist and repulse greater abominations; and commonly God gives over such to grosser sins of impieties, who make not conscience of the least, and such as seem but light. It is the saying of a Divine, *Qui modicus spernit, paulatim decidit*. He that makes light account of small sins falls by little and little, & sins that seem less are so much the more perilous because they are the more easily committed, and securely retained, and lesse carefully repented. As for this *Jesus-worship*, why should any Minister think it a small matter, when the Imposers themselves set such a penalty upon it, as the losse of a mans Ministry for not conforming to it?

Object: 4. *But it is simplified: unity for unity and peace sake.*

Answer. It is no good peace that breaks the peace of a good conscience, and a mans peace with God: That is no good unity, which divides a man from the unity of the Spirit in the bond of peace.

Object: 5. *But if one Ceremony be yielded so, we shall then quickly enjoy our Ministry, and the Gospel without any more impositions.*

Answer. And how know you that? but suppose it were so, were not your peace bought at too dear a rate? But, why should any deceive himselfe of so vain a hope, when he sees the contrary before his eyes? who sees not that those are but the beginnings,  
and

and inducements to greater matters, and he that is caught in the snare is easily brought to yeeld to more hard conditions?

*Object: 8. But to yeeld to this world, nor be offensive to the people, who generally can digest it well enough, and therefore less dangerous in it.*

*Answer.* Though it would not offend the ignorant sort, which are the greatest number, yet it would scandalize and wound the weak brother, grieving his soul to see thee fall, and giving examples to others to follow thee in a way that is not warrantable, but fullall; *For whatsoever is not of faith (as this is not) is sin.*

**F I N I S.**